VOL. XIII. NO. 9.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 53 JOHN STREET.

Price, 50 Cents a year, in advance.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

VOL. XIII. SEPTEMBER, 1869. NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

From the Independent.

THE BLACK SCHOLAR.

BY MAJOR GENERAL O. O. HOWARD.

WASHINGTON, JULY 27th, 1869.

My dear Sir,

In answer to your inquiry as to "what has been done, and is doing for the education,—moral and intellectual,—of the colored people of the South," I must go somewhat into detail and I know of no more satisfactory way, than by comparing their former with their present condition.

After centuries of servitude, dependence, and consequent ignorance, being deprived under the system of slavery of any educational advantages, or knowledge of transacting ordinary business, beyond what was necessary to fit them to be driven to their daily toil; these degraded people, more than 4,000,000 in number, were thrown by the war upon their own resources in the midst of their former owners. These owners were mortified and disappointed at the result of the conflict, and embittered against them, because they had been released from bondage and were no longer under their control.

This bitterness was greatly intensified by the belief that seemed to pervade the whites, that inasmuch as the Government had emancipated the colored people it was the intention to enforce utterly distasteful social changes.

Under this condition of affairs, with the old labor system broken up, with no institution of learning open to them, or asylums for the indigent and helpless, the Freedmen became necessarily the wards of the Governmnnt, and this unfortunately when we were burdened by an unparalleled national debt, embarrassed by a depleted treasury, rendering it necessary that every expenditure should be reduced to the lowest possible limit.

In addition to this, long servile submission had so dwarfed the intellect of the masses of the colored people that the desire for knowledge, for mental, or moral improvement had so far ceased to exist that to inaugurate any system of general education became at least problematical; at least it must be attended with unremitting patience and labor. We have found minds more active and responsive than we anticipated.

Of course the first thing to be done was to provide for their physical necessities, and, thrown upon their own resources as a result of the war, comparitively without food or clothing, in the midst of a people almost as destitute as themselves, and subsequently rendered more so by the repeated failures of crops, they exhausted for their simple support

nearly all the earlier appropriations of this Bureau, which otherwise might have been expended in establishing a more general and thorough system of education than we now have.

I had at first, in order to carry on this work, to depend largely, directly upon what was received from irregular funds, abandoned and confiscated personal property, and indirectly upon charitable donations of benevolent societies and individuals in other and more prosperous sections of the country.

With all these embarrassments, and many others which retarded the work on every hand, not least among which was the determined and for a time uncompromising opposition of public sentiment in the South, I think the results attained within this comparatively brief period have far exceeded the expectations of the most sanguine.

Another serious embarrassment which beset us was the great tendency of the colored people to forsake the rural districts and flock to large cities and the larger towns. This was no doubt in great measure owing to the feeling of insecurity in returning to and remaining at their former homes. To so great an extent did this prevail that I had to resort to the most energetic measures to induce them to leave the cities for farms and plantations where their labor was needed and where they could earn a livelihood.

In order to secure fair wages and prevent the ignorant Freedmen from being imposed upon, I instituted the simple contract system. This system was adopted in the face of considerable opposition from men North and South, and of all parties, many of whom thought there must be some transition system—a kind of serfdom or peonage established, as a stepping stone to a complete freeholding citizenship. I resisted every proposition of this kind, and have been earnestly sustained by the several Secretaries of War, up to the present time. In fact I believe the present order, industry, frugality, and thorough organization of labor among the Freedmen, are due to the prompt establishment of the contract system, and the aid rendered in executing it, by officers and agents of the Freedmen's Bureau. Under it, they were not only secured in compensation for their labor, but enabled to acquire to a great extent, a practical knowledge of business. Under it, there have been over 10,000 from this District alone, furnished with places to work in different parts of the country, where most of them have remained and secured for themselves permanent homes.

From the best information I can obtain not more than 300 of this number have returned again seeking employment; the only expense to the Government being for the transportation of those who were not provided with it by their employers, and were unable to pay for it themselves.

History fails to furnish us an example of a race elevated from such a degree of degradation to citizenship, with but four years of education, quietly exercising the rights and privileges of freemen, without arrogance or presumption.

We have now in healthy and prosperous operation 4572 schools of all kinds (Day, Night, and Sabbath,) with 8422 Teachers and 224,060 Pupils. This does not include the June report which will show a considerable increase, nor does it include the female Industrial schools at different points where it was deemed practicable to establish them. To make them self-sustaining as far as possible, a large portion of the clothing required in the hospitals and asylums has been made up at the schools.

From the commencement, my agents have endeavored to encourage a desire among the colored people to establish and sustain in every community, a thorough system of Sabbath Schools. This effort has met with most satisfactory results. The schools are largely attended

by colored people of all ages, male and female, many of whom could not leave their labor to attend at other times. These schools are conducted to a large extent by young ladies who are employed as teachers in the week-day Schools, thus forming a most powerful auxiliary to the regular system, and inculcating a healthy condition of morals among the colored people.

Viewing this subject from a financial stand point alone, I consider that this work in the past few years, however, imperfectly organized or incomplete in operation, has forcibly exemplified the known fact, that the intellectual culture and growth of a people add more to the material wealth of a country than its mines of gold. . . . From indolent and irresponsible slaves, a few years of imperfect education has transformed thousands into producers and proprietors, familiarizing them with the manner of doing business, enabling very many to negotiate credits, and carry on large business transactions successfully, leasing and reopening plantations which had been abandoned or neglected by their original owners who were unwilling to attempt the risk of carrying on this business with free labor. These plantations otherwise would have remained barren and unproductive, the result of this is that last year the cotton crop brought more money into the South than any previous year, and when we take into contemplation the fact that almost or quite two-thirds of this cotton was produced by Freedmen, who had received sufficient education in the management of business to enable them to carry on and manage the operations of their plantations as proprietors, thus returning to the Treasury directly or indirectly, all the money which has been expended through this Bureau for their education and the support of the indigent, with over 100 per cent interest, we must see that the investment has been most properly and profitably made.

Individual officers and agents have been accused of corruption, taking bribes, betraying the interests of the Freedmen, and of doing more to disorganize than to organize the industry of the South. This is doubtless true to a very small extent. The great majority have been men of integrity and high standing. The Assistants number among them such men as Generals Schofield, Canby, Reynolds, Swaine, Saxton, Brown, Fisk, Ruger, Sprague, Scott, Gregory, Carlin; and the subordinate officers and agents generally, whose record is without a blemish, even their enemies being their judges. The flaws in the system are observable, but its abundant success shows that the flaws have been much exaggerated, surely that they were not fatal.

TEACHING THE FREEDMEN HOW TO TEACH.

From "The Independent."

At Hampton, Virginia, some two miles or thereabouts form Fortress Monroe, within sight of the spot where the "Monitor" and the "Merrimac" fought their famous duel, on the ground where stood the hospital-barracks of McClellan's army and Grant's, and where fifteen thousand sick and wounded were lying at one time, there may now be seen a large farm and a long range of somewhat low and straggling buildings, which have a history belonging to them, and which symbolize assuredly a great future. The institution to which the ground and the buildings belong is the offspring of the late war; indeed, it might almost be said that the war was waged to enable men to found such an institution. It has been often declared that the object and end of the war was to interpret the Constitution of the United States, and establish an authentic definition, of its meaning. It was, indeed, to obtain a positive and just definition of the position of the negro under the Constitution of the United States; and this institu-

tion we speak of rises up as a practical embodiment of that decision. For it is an institute "to prepare youth of the South without distintion of color for the work of organizing and instructing schools in the United States." It is the Hampton Normal and Agricultural Institute, founded near the very spot where the first slaves ever brought to this country were landed; where General Butler first refused to deliver up the colored fugitives, calling them contraband of war; where a city of refuge was provided for them; and where subsequently the first school for freedmen was established. A more fitting site could not well be found for an institution which, recognizing the colored man as the brother of the white, opens up to him his share in his brother's birthright of education.

It is, we believe, to General Armstrong, who had charge of the Freedmen's Bureau at this point, that the country is indebted for the idea of establishing a normal school and seminary of a high educational order on this spot. The idea was at once eagerly taken up by the American Missionary Association—a body which had a noble record in the history of the anti-slavery movement, a body which had its martyrs in the cause before the time came for the cause to have victories. By the combined efforts of General Armstrong, the American Missionary Association, and other friends of the work, the estate now called the Whipple Farm was bought, along with the Butler Schoolhouse, the hospital barracks, and the house used by the United States officers for their headquarters. The farm has about one hundred and twenty-five acres of land, and the whole cost was about $45,000. The school was opened in April, 1868, and received an incorporation the following September. The fundamental principle of the Normal School is the combination of study with practical work—closely, indeed, resembling in its way the system of the Cornell University. The charges for board and tuition are so low as to be actually surprising; indeed, the charge for tuition is justly described as nominal—one dollar a month for the whole range of instruction, which rises from the most elementary to quite a high class of studies. In the farm-work the male students learn the theory and practice of the best methods of agriculture; the female students (and as regards the reception of female scholars this institution is in advance of the Cornell University) do the housework of the boarding department and makes clothes. Many of the male students have earned, during certain parts of the year, more than the amount of their expenses. The farm or mechanical labor is from three to five hours a day. There are now about seventy pupils in attendance; and, as the accommodation afforded by the present house is not enough, another large building, suitable, and even to some extent handsome, is about to be immediately erected. The great object aimed at in the plan of this institution is that the students are to have an opportunity of learning "the three great lessons of life—how to live, how to labor, and how to teach others." For the pupils of this institute are trained there in order that they may themselves become teachers. Already, for instance, the pupils of this Normal School do the principal work of teaching the 220 children in the Butler School—which latter school may be said to have been the parent of the whole institution—and in the Lincoln School in the village of Hampton.

The Normal School has just been visited and inspected by a distinguished delegation. The Rev. Mark Hopkins, D. D. the venerable president of Williams College, Mass.; Alexander Hyde, of the Board of Agriculture, Mass.; Rev. B. G. Northrup, secretary of the Connecticut Board of Education; and the Hon. James A. Garfield, the distinguished member of Congress from Ohio, went

over the place, inspected it, tested the system of education, and have made a very valuable report, full of encouragement, approval, and hope. They testify that "the closing examination and exercises of the school indicated a thoroughness and faithfulness on the part of the teachers that nothing but missionary zeal could have inspired"; and that "on the part of the scholars there was indicated a diligence and proficiency quite remarkable, and that would have done credit to students similarly situated of any race or color." "There was great correctness in reading and spelling. Nearly all wrote a good hand; and the black-board exercises in map-drawing, with the new method of triangulation, would have been creditable to the pupils in any normal school at the North." Alexander Hyde, one of the delegation, has written, for his own part, a letter on the subject to the *Springfield Republican*, in which he says: "I must confess that my prejudice against the intellectual power of the negro has, in a measure, yielded to the stubborn array of facts presented by the Hampton Normal School. This institution has proved that the negro can learn and can work. I have been somewhat conversant with the schools and farms of Massachusetts; but it has seldom been my privilege to listen to better recitations or to see better farming than the negroes furnished at Hampton."

This, then, is the war-monument raised in sight of Hampton Roads. The smoke of battle clears away, and there stands a school to educate the free children of slavery, that they may go forth and teach in their turn. Nothing could be more fitly in keeping with the principles which animated that most magnificent war for an idea ever waged among men. No words of ours are needed to bespeak for such an institution the sympathy of all whom have freedom and light.

FLORIDA.

SCHOOL EXHIBITION.

BEGUN UNDER DIFFICULTIES. — ENDED SUCCESSFULLY.

BY MISS C. M. BLOOD.

MONTICELLO, FLA.

OVERCOMING DISCOURAGEMENTS.

It is just two weeks since I thought it possible for me to give an exhibition at the close of my school, my own health being feeble, but in that time I have continued the regular recitations, taught most of the children their pieces to sing or recite; becoming discouraged sometimes, as this or that one found his part too hard, and although some of the choice pieces had to be given up, we succeeded so well, that I was able to announce an exhibition of the Howard School, to be held on the evening of the 13th., in the school buildings.

DECORATIONS.

In the morning the children entered enthusiastically into the work of decorating the room, and seats from the church, lights, wreaths, festoons, crosses, trailing vines, and a carpet lent us for the platform, soon transformed our plain little room into a really beautiful place.

THE EXERCISES

were opened with prayer, followed by the repeating of the 146th. Psalm in concert by the whole school. Then they sang "Happy Greeting," and Miss Taylor, a young woman of our school, addressed the audience with an original welcome, afterwards spoken of as being "very good and appropriate," by one who has taught several years in the Public School for the county, held at Monticello. Several songs, "The Echo," "Trundle bed Song," "Farmer's Boy," and "Ba Be Bi" took well. An original composition read by the author "evinced pluck." Others were highly spoken of.

CONGRATULATIONS.

About fifteen white people were pres-

ent who unanimously expressed themselves "surprised and highly pleased at the efforts of the children." They "did not think the nigger could do so well." Judge Grunwell came up at the close with congratulations, saying "he was proud to see our school so flourishing." The county clerk was kind enough to announce the programme; the sheriff volunteered to attend the door; and the State Board of Public Instruction was represented by one of its members; the 140 children behaved admirably, and I came home with a light heart, thanking the Lord that his promise is sure, "They that sow in tears shall reap in joy."

MISSISSIPPI.

We rejoice to lay before our readers the following communication from Gen. C. H. Howard our West. Dist. Sec. It shows two encouraging facts—that teachers are called for on plantations and that white children are seeking admission to our schools.

A lady writes from an interior town of Mississippi, requesting A. M. A. to send two teachers for her husband's plantation in Lawrence Co. Miss. She says:

"There is a large scope of country in which there are no schools for colored children and as a matter of course these people cannot *all* leave the farms and go to towns to educate their children; hence they are growing up in ignorance. They are all anxious to have a school and are able and willing to pay a liberal tuition. I have no doubt they would make a school of seventy or a hundred pupils. They prefer to have Northern teachers and have requested us to assist in getting them, which we are willing to do if we only knew how. As a first step I have called upon the Missionary teachers here and they refer me to you and I hope not in vain, for I know that you can readily appreciate what a benefit such a school would prove to our section of country. . . . The white people there are assisting to build a house so that a school may be opened by the first of October."

WHITE CHILDREN APPLYING.

From another part of Mississippi we have report from our teachers that a white man had applied for his own children to be admitted to one of our colored schools, and said that several of his white neighbors would like to have the same privilege. We answer that the A. M. A. has a special mission to the Freedmen but we act on the Gospel principle *no respect of persons.*

In several of our Mississippi schools we hear recently of the presence of white citizens as spectators. At Columbus the Mayor and one of the ex-Governors of the State, we are informed, lately visited the school. The local newspaper gave a full account of the closing exhibition.

C. H. H.

ARKANSAS.

It is interesting to note the various phases of the work at the South. Usually the statements are diversified forms of coldness on the part of the whites and encouragement from the blacks. Here the position is somewhat reversed.

FORT SMITH, May 15th, 1869.

The days of active persecution for teachers of colored schools are passing away, and now, in many places, these teachers are treated simply with indifference and neglect; a change that is appreciated by those who have been long in the work and "borne the burden and heat of the day." I think there are few places where such a happy change has transpired as in Fort Smith. Here there is now no opposition. On the contrary much interest is manifested in the colored school. The teacher instead of being ostracised from society, and excluded from church privileges, is kindly treated everywhere. Soon after coming here last November, I was urged to give my assistance to two white Sunday Schools. I have been teaching in one of them ever since, and have been frequently called upon to

conduct the opening and closing exercises. During this time, I have attended the weekly prayer meetings of another church, held at the private residences of some of the first citizens, also a Bible-class of young people who meet in the same places, and have been received with as much kindness as I could have expected anywhere, although many of these people were slave owners and active rebels during the war. A lady, probably the most influential lady in town, the wife of the banker, comes once a week to our school with her daughter, or another lady, and teaches the girls to sew. She says, that although she never was an abolitionist, she looks upon this work as a Christian duty. We have many visitors who express themselves pleased at the progress exhibited by the pupils. A few days since we received a visit from the teacher at Van Buren, a town five miles down the river. This teacher is a Southern man and was an officer in the rebel army; yet he seems thoroughly interested in the education and elevation of the colored race, and appears to be doing much good.

The trials that we have to endure are almost exclusively among the pupils themselves. They have been allowed to run in the streets so long, without restraint, that they are nearly ungovernable. Many of them are full of vices of all descriptions. It is a common thing for them to fight and draw their knives upon each other with the vilest language, threatening to cut each other in pieces. We have a Sabbath School in the morning and one in the P. M.; but these do not seem sufficient to clear the streets of crowds of Sabbath breakers, who frequently are a great annoyance to the quietly disposed, by their noise. The work would be a discouraging one indeed, did not the teacher receive such excellent letters from pupils with whom he labored two years in another place, showing that the good seed sown did not all fall upon stony ground. One of these pupils is now preparing for the ministry, in a distant state, and others have been received into the church.

J. O. LYMAN.

TEXAS.

FLOOD AND FAMINE.

By an unprecedented overflow of several of the water-courses of Texas, a large number of Freedmen have lost their ALL—have been thrown out of *house* and *home*, and have nothing but the proceeds of their daily labor on which to subsist.

This overflow occurring in the middle of July, the season is entirely too far advanced to plant another crop. Besides fences are washed away, houses destroyed, farming utensils lost, and the farms in no condition for cultivation even if in season.

In the section of country devastated by this overflow, not more than one-third of the crop has been realized since emancipation; so that however industriously disposed and economical the negroes might be, they have had no chance to accumulate property. Very few of them possess homes of *any kind*. They were, generally, cultivating rented land, or farming on shares with the owners of the land. Few received wages, and fewer still were owners of the soil they cultivated; so the disaster occasioned by the overflow has left them entirely destitute, and in a truly deplorable condition. Their former owners for whom many of them were working, sharing with them in the same misfortune, are not in a condition, even if ever so much disposed, to aid the Freedmen. In the effort which will doubtless be made to assist the owners of the soil, the renter, cropper and hireling, will probably to a great extent, be overlooked, and the poor Freedman will be left in his poverty and destitution, to bear his privations and sufferings as best he may.

It is feared that sickness will ensue upon the receding of the waters, and that many, for want of the actual necessaries of life, will die; especially is this to be feared in regard to women and children, who will be exposed to the infected atmosphere without food to eat or clothing to protect them from the sun or rain.

The white population in their vicinity, is unable to aid them, and they make a humble but urgent appeal to the sympathizers with suffering humanity everywhere, for any aid they may be disposed to render to this unfortunate portion of the human family. Immediate action is demanded. No time should be lost!

PHILANTHROPHIST.

One of our colored teachers sends us the following. We welcome him as a vindicator of his people, and commend his facts to the attention of our readers. They are to the point.

WHAT THE COLORED PEOPLE CAN DO.

BY A COLORED TEACHER.

I very often hear it said that a "nigger" can do nothing. But I generally hear it from persons who are very much afraid that he will be something in spite of their opposition.

It does not require any demonstration to show that the colored people *will* be somebody, and sooner than these false prophets anticipated. Take a few examples.

AN ENTERPRISING FARMER.

Old Uncle Wharton is a farmer in D—. He bought twenty acres of heavy woodland six months ago, put up on it a small house, and then with his ax began clearing. I was there, Christmas, and his house was entirely hid from view by the trees. I was there again on the first of May, and I should not have known the place. He had cut down the trees, split up the logs, and had a fence running around it, nine acres of it in cultivation, twenty-five thousand sweet potatoe hills set out, nearly an acre in Irish potatoes, and the remainder in corn. I asked him if he had been hiring; he said no, and said that he expected to make three hundred barrels of potatoes, if they did well, and corn enough for his stock and his household. Is not this industry?

BUYING HERSELF, AFTER EMANCIPATION.

Old Aunt Amy is 58 years old, and was put up on the auctioneer's block in 1860, but not being healthy, she could not bring much, so the speculators did not buy her. She got a white man to bid for her. He did, and bought her for herself. She promised to pay the money to him as soon as she could get it.

The war came on and freedom reigned, but this woman felt compelled to pay the one who bought her. So instead of running off, she stayed at home and worked hard, to pay her benefactor; yet she was so feeble that she could hardly get about. But she paid the last cent this year, and is now a free woman, not by the emancipation proclamation, but by her hard earnings.

I mention these facts to show that there are some who are going upward to civilization.

A. J. MONTGOMERY.

AT IT HIMSELF.

One of our teachers in Beaufort sends us this item. The old man she describes, with his copy of the *Tribune*, is irrepressible. Poverty and hard work will not hinder him from voting intelligently.

As I was going down by the Post Office the other day I saw a colored man sitting near the steps very intently reading. I passed on but as I returned he was still there, and I spoke to him. "Uncle, what are you reading?" "New York Tribune Miss," was his reply. "No news much, I can't go to school, but I always likes to get a paper to read, when I can." Wish you could have seen him as he sat there, all ragged as he was, tin dinner pail by his side,

spelling out the words of an old paper. "'Twas to me an encouraging sight and as I came home I felt more than ever like giving those that come to our night school all the instruction possible.

ELLEN M. MORTON.

Letters from Pupils.

Among the evidences of progress in our schools are letters written by the pupils. REV. E. M. CRAVATH, Dist. Sec. at Cincinnati, sends us the following, which we print with fewer and less important corrections than we give to most manuscripts. The age of the pupil is appended to each letter. We rejoice in the indications of true Christian character and views expressed in some of the letters. In explanation of the theme, Sec. Cravath says:

The letters were written at the request of a teacher in Gallatin in answer to the question: what will you write to your friends at the North?

GALLATIN TENN June 7th 1869

Kind Friend

The majority of colored people of our town are gaining steadfast footing year after year and we feel thankful toward the Northern people for their assistance. Before the rebellion we were not allowed the privilege of attending school but now we have a flourishing school and competent teachers for which we feel grateful. It has been said that the colored people could not learn, but I say that that assertion is not true, for the scholars in our school are learning faster than those in the white schools.

JOHN J. BANKS
Age 16.

GALLATIN TENN JUNE 1th 1869

Kind and Benevolent Friends,

I will say that through the assistance of good friends in the north we have nice and pleasant schools. There are nearly three hundred children in attendance at our school and we are all trying to improve our time while we have such glorious opportunities. I know I do. I want to learn so that I may be able to teach others to read and write and not only that but to teach them the way to Christ. There are quite a number of our scholars who are followers of Christ and I am glad to say that I am one of that number. Our school is progressing finely. The white people were mistaken when they said the colored children could not learn. We wish to be useful and the only way we can is by trying to do right and ask the Saviour to help us. But we thank God for all these things and we will try to serve him. We can never repay the kind teachers who have left their home and come down here to teach us. But we can pray God to take care of them wherever they may go.

MARIA ALLIN.
Age 13 years.

GALLATIN TENN June 1st 1869

Kind friend

This is the first time I have ever tried to write to any of our northern friends. We have a pleasant school and good kind teachers and school mates. I feel very much interested in our school. It is true I am very small but the small can do something, I want to be useful while I am young, and when I grow up I hope to make a useful woman. I am trying to serve the Lord who is so good and kind to all. I want to see the day when our race will be educated. We are learning very fast and if we keep on will be able to teach others.

ALICE TOMPKINS
Age 11

Senator Wilson sustains Mr. Parton in his assertion that there are few members of Congress who are corrupt. He says that he has served with more than two hundred Senators, and among them all there have been scarcely any whom he could so much as suspect of a corrupt motive. He is a good witness, and we are glad that he can give such testimony.

There are said to be 170,000 Chinese in the United States.

A Georgia railroad is employing coolies.

American Missionary.

NEW YORK, SEPTEMBER, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

FINANCIAL APPEAL.

The Association commenced the year with a burdensome debt. The year closes Sept. 30, and unless the debt is speedily and materially reduced, it must seriously cripple the work of the coming and future years.

This debt does not represent a mere expenditure, but *property*, secured to the work, essential to progress, and worth four times the indebtedness. It is the result of prosperity, and brought about by a providential concurrence of events, never likely to be repeated The duty of training teachers and missionaries from among the Freedmen themselves, was apparent, and necessitated permanent institutions. This required the co-operation of the Bureau. By its aid the property has been secured, and the schools established; and they are already sending forth teachers, and will yearly add more and more to the four hundred we have employed for the last three years in the South. Valuable church property, in buildings already erected, or in process of erection, has been provided.

While this debt remains, we cannot take advantage of these widely extended facilities. We must find relief, either in the large hearted liberality of the friends of Christ, or in a merciless retrenchment.

What shall we do? Friends of the Freedmen, the work is yours. We are your agents. The educational work was never more prosperous: the church work never so promising. Shall we suffer the field to lie waste; or occupy it for God and humanity? We must wait for your answer. Every thousand dollars, every dollar, contributed to our present relief is so much given to the work of another year.

Fifty thousand dollars, in addition to our ordinary receipts for the year, will relieve our treasury, and give activity along the whole line of our operations in the South. These are the facts. We are persuaded that a prompt, vigorous and united effort of ministers, churches, Sabbath-schools, and individuals, will accomplish this great object. Shall the Freedmen be gladdened and God be glorified by a result so blessed?

G. WHIPPLE,
M. E. STRIEBY, } *Sec's.*

53 John St., New York.

ANNUAL MEETING.

The Twenty-third Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in MOUNT VERNON, Ohio (in Rev. Mr. Monroe's church), commencing on Wednesday, October 27th, at three o'clock, P. M.

The report of the Executive Committee will be presented on Wednesday afternoon. The Annual Sermon will be

preached in the evening by Rev. J. M. Sturtevant, D. D., President of Illinois College, Jacksonville, Ill. Addresses, discussions and resolutions respecting the work of the Association may be expected.

Ample and cheerfully given hospitalities will greet all who may attend. Let us have a full meeting.

An amendment is proposed to the second article of the constitution, so as to read as follows; in order that it may conform to the provisions of our charter.

"Art. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures, in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

THE FREEDMEN'S BUREAU.

This valuable and well-managed institution has been misunderstood and misrepresented both at the South and the North. We are glad to copy from the *Independent* in this number of our magazine an article written by so competent an authority as Major-Gen. O. O. Howard, giving a succinct view of the practical workings of the Bureau, and of its beneficial results. We need hardly call the attention of our readers to the paper, for we feel confident it will be read, and, as we hope, copied into other papers that have an interest in the cause of the Freedmen.

HAMPTON NORMAL AND INDUSTRIAL SCHOOL.

We cannot as yet gratify our readers with an engraving of the proposed building at Hampton. But while we cannot present the engraved sketch, we are happy to be able to furnish the subjoined pen picture of the institution at Hampton. The report of the able committee referred to in our last number has been printed and circulated in another form. The *Independent* has kindly furnished an original article embodying the material items in that report and in other documents, and that we lay before our readers.

FIFTEEN THOUSAND FREEDMEN IN DANGER OF STARVATION.

It is said that the recent unprecedented overflow of the main river bottoms in Texas has left a large number—some say as high as fifteen thousand—FREEDPEOPLE and their children, without the means of subsistence. They have lost their ALL. Their only chance to maintain life is to go into the high lands, and pick cotton. They are entirely without homes or any species of property whatever.

The overflow occurred at a season too advanced to admit of re-planting.

Aid should *immediately* be sent to these suffering Freedmen. No time should be lost in attending to their wants.

Funds for this object may be sent to Wm. E. Whiting, at this office, or to Gen. C. H. Howard, Secretary American Missionary Association, room 38 Lombard block, Chicago, Ill.

THE FREEDMEN'S UNION COMMISSION.

It will be seen from an extract headed "Discontinuance," copied from the "American Freedman," for July, that the Commission has ceased to exist, and that paper will no longer be published. This organization has been active and useful. Its discontinuance leaves this Association as the surviving national organization working for the Freedmen.

BIBLES FOR THE FREEDMEN.

A GIFT FROM SCOTLAND.

A noble effort has just been completed in Scotland to send 10,000 Bibles, Testaments and portions of Scriptures, to the Freedmen. The facts deserve full mention.

The Missionary Society of the Divinity Students of the United Presbyterian Hall, Edinburgh, Scotland, adopts an-

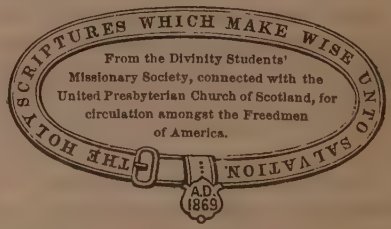
nually some plan or "scheme," as it is there called, for practical benevolence. Last year Hungary was selected as the field of effort, and money was raised to advance the interests of religion there. This year the American Missionary Association, in its work among the Freedmen, was chosen as the beneficiary. This choice, we suppose, was due in large measure to the warm-hearted and able advocacy of Mr. DAVID MACRAE, who visited this country last year, traveled extensively in the South, and took a very intelligent as well as sympathizing survey of the wants of the ex-slaves.

The "scheme" has been pushed with such success, that not only have the Bibles been purchased, but the remission of government duties and free transportation have been secured. The following paragraph, clipped from a Scotch newspaper, furnishes the particulars on these points:

"BIBLES FOR THE EMANCIPATED SLAVES.—The first part of the U. P. Students' proposed donation of 10,000 Bibles for the emancipated slaves in America went out last week in the screw steamer Europa, of the Anchor line. The rest of the donation, for which the society is now collecting money, will be sent out in September, when the advocacy of the scheme will close. We are glad to learn that the United States government has announced that it will pass the 10,000 Bibles in free of all duties and charges, while Messrs. Handyside & Henderson have indicated their sympathy with the object by undertaking to carry the whole donation out to New York freight free. The Bibles, which have been supplied at reduced prices by the National Bible Society of Scotland, are admirably printed, strongly bound, and some of them are large type for the old freed people, many of whom are attending the mission schools, and learning to read."

But this is not all. The energy thrown into the effort for collecting funds has realized some three or four hundred pounds sterling beyond the amount needed for the purchase of the Bibles, one hundred pounds of which has been forwarded to us, and devoted to the support of one of our most self-denying and successful missionaries. The remainder of the funds will probably be forwarded soon.

The first instalment of the Bibles has come to hand, and they fully realize the expectations held out as to quality of binding, &c. One interesting item we must mention—on the title-page of each copy is a small oval, containing a statement of the source of the gift. We present a fac-simile of the one in the Testaments:



It is now the vacation in our schools, and the main distribution cannot take place for a few weeks yet, but the copies now here will not long lie on our shelves. The boxes had scarcely been opened when an excellent colored missionary, having general oversight of a number of colored churches in the Shenandoah Valley, Va., called at our rooms, and learning of the donation we had received, expressed great joy, saying that Bibles and Testaments were just the helpers he needed, and that he had found difficulty in obtaining a supply. We took great pleasure in putting a number of copies in his hands, assured, as we are, that he will distribute them judiciously, and that we and our Scotch friends will soon hear a good account of use made of the blessed volumes.

This good missionary had scarcely left the rooms when the Rev. Sella Martin (formerly our representative in Great Britain, and well and favorably known to our Scotch patrons), now pastor of a colored church in Washington city, called upon us, and he too, upon hearing

of the grant, begged a small donation for the members of his Sabbath school. This was given, and we hope soon to forward the response of Mr. Martin and his school to the kind donors over the water.

BEAUTIFUL EXAMPLES

of thoughtful benevolence have been sometimes given by parents bereaved of their children, consecrating to Christ, in the cause of the Freedmen, what would have been those children's portion, or the cost of their education.

Others, not blessed with children, have delighted to honor the Master by aiding to educate the children of those who, by our country's curse, were deprived of all opportunity to learn themselves, or teach their offspring ,even the word of God.

What more beautiful testimony of resignation to the divine will, and love to Christ, can such persons offer?

CHILDREN AND YOUTH LIFE MEMBERS.

The influence of making children and youth LIFE MEMBERS of our Missionary Association, we believe to be most precious. Its tendency is to elevate their characters, to draw out their most generous and noble feelings, to secure a permanent interest in a glorious work, and to bring them into sympathy with Christ.

As they learn of heathen life, as described by our missionaries abroad—as they study the pictures given by our missionaries and teachers at the South, the eagerness of the Freedmen, old and young, for knowledge, their gratitude and love manifested for their teachers and those who send them, the joy of many in learning to read the Bible, and the happiness of those who come to Christ, the hearts of the young especially will be impressed, and an impulse given to them, that may mould their future lives, and, with God's blessing, fit them for the life to come, and at the same time, the money thus given will enlarge the sphere of benevolence, and multiply the means used for the world's conversion.

ROMANISM.

ITS PROGRESS AND AIMS IN THIS COUNTRY.

We do not wish to magnify the progress or pretensions of Romanism in the United States, but we feel it our duty to watch both. We believe there is just ground of apprehension, and that nothing but the most strenuous exertions will keep Protestantism and religious liberty in the ascendency. The Freedmen are most immediately in danger of the wiles of this subtle power, but a conquest here will only hasten a final triumph throughout the land.

We lay before our readers some facts and quotations which justify our apprehensions:

ROMANISM STILL INTOLERANT.

A recent number of the *Christian Intelligencer* (Reformed) quotes the following passages from authorities in this country, which show that if the papacy triumphs here, religious liberty ends:

"Protestantism of every form has not, and never can have, any right where Catholicity is triumphant; and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—[Catholic Review, Jan'y, 1852.]

"Religious liberty is merely endured until the opposite can be carried into opperation without peril to the Catholic world."—[Bishop O'Connor, of Pittsburg.]

"If the Catholics ever gain,which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—[Archbishop of Saint Louis.]

"Catholicity will one day rule America, and religious freedom will be at an end. —[Bishop of St. Louis.]

ROMANISM BOASTS HER TRIUMPH.

The *Intelligencer* quotes from the celebrated Father Hecker's address in New York this claim to speedy ascendency:

"The Catholic church numbers one-

third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to take this country and keep it."—[Father Hecker's lecture in New York.]

FACTS TO VINDICATE THE BOAST.

We clip directly from the Boston *Pilot* (Catholic) the following show of facts and of active measures that warrant the boast:

GROWTH OF ROMANISM IN WORCESTER AND WORCESTER COUNTY, MASS.

"Thirty-five years ago the Catholic population of Worcester was only four families—eighteen unmarried men and one unmarried woman. The first mass ever celebrated here was in a small room of a private house in Front street, and the first public discourse was in the dining-room of a tavern contiguous to the Common. The baptismal register of 1834 records in Worcester county only thirty-eight baptisms, of which three were converts. . . . . The Catholic church and education were thus established in Worcester, and from these small beginnings the church has grown, till in 1868 the baptismal register of the city showed one thousand baptisms, while two thousand were baptized within the limits of the county. There are now fifteen thousand members of the church in the city, and forty thousand in the county. In view of these facts, the speaker said the church might well rejoice, and look forward to the time in the near future when a cathedral congregation would gather in these walls, when Boston, being erected to an archdiocese, the bishop of Worcester would be the suffragan of the archbishop of Boston."—*Pilot.*

CONVERTS IN MARYLAND.

"On his late visit to the lower counties of the western shore of Maryland, the archbishop (Purcell) confirmed eighteen hundred and forty-two persons, of whom two hundred and sixty were converts (i. e., from Protestants). The confirmation in Prince George's were three hundred and seventy-eight, including sixty-five converts (i. e., from Protestants); in Charles six hundred and fifty-three, including sixty-two converts (i. e., from Protestants); and in Saint Mary's eight hundred and eleven, including one hundred and thirty-three converts (i. e., from Protestants)."—*Pilot.*

PREPARING COLORED MEN FOR THE PRIESTHOOD.

"There are probably not less than one hundred colored men now in Rome preparing for the priesthood. The majority of them will become the teachers of the Freedmen of the South."—*Pilot.*

EFFORTS ON THE PACIFIC RAILROAD.

"A party of seven sisters of charity came passengers from France, in the steamship Ville de Paris. They are said to be the first instalment of a hundred or more who have been sent for, to aid the Catholic missions in their now rapidly extending work along the line of the Pacific railroad."—*Pilot.*

WHO GOVERNS NEW YORK?

We conclude this array of facts by copying the subjoined startling items, which go far to show that the papacy is virtually the established religion in New York city.

"A late number of the New York *Herald* publishes the following list of public offices said to be held by Irish Roman Catholics in New York city: Sheriff, Register, Comptroller, City Chamberlain, Corporation Counsel, Police Commissioner, President of the Croton Board, Acting Mayor and President of the Board of Aldermen, President of the Board of Councilmen, Clerk of the Common Council, Clerk of the Board of Supervisors, five Justices of the Courts of Record, all the Civil Justices, all but two of the Police Justices, all the Police Court Clerks, three out of four Coroners, two Members of Congress, three out of five State Senators, eighteen out of twenty-one Members of Assembly, fourteen-nineteenths of the Common Council, and eight-tenths of the Supervisors. This vast political power is believed to be used in the interests of the Papal church, securing for its institutions immense grants of valuable real estate from the city, as well as large sums of money. The church thus, in the first place, controls the taxation of city property, and then the appropriation of the millions of revenue received from taxation. It wields the entire legislative power of the city, nine-elevenths of the city's representation in the State Assembly, and three-fifths of its influence in the Senate; it controls all the Civil Courts, all but two of the Police Courts, and three-fourths of the Coroners, and under its all-potent influence are the Acting Mayor, the Sheriff, the Register, the Comptroller, the City Chamberlain, the President, and fourteen-nineteenths of the Board of Councilmen, and the President and eight-tenths of the Board of Supervision."—*Western Advocate* (*Meth.*).

Sierra Leone has seventy-five elementary schools.

THE FREEDMEN'S SAVINGS BANK.

We desire to say a few words to our friends regarding the excellent work which this Bank is doing for the colored people.

One of the last acts of the martyr President, Abraham Lincoln, was to sign the charter of this institution—in 1865. The first branch was established in Beaufort, S. C., in that year, and then, one after another, in Norfolk, Richmond, Newberne, Wilmington, Raleigh, Charleston, Macon, Savannah, Augusta, Jacksonville, Tallahassee, Mobile, Huntsville, New Orleans, Vicksburg, Memphis, Louisville, Nashville, Chattanooga, Washington, Baltimore, St. Louis and New York.

With each of these, the colored people were invited to deposit their savings, and the work has gone steadily onward. The amounts which at first came in slowly and with no great degree of encouragement, by the second year began to increase in number.

At the end of 1866 the aggregate of deposits was	$208.073.
At end of 1867	398,925.
" " 1868	938,299.
In July, 1869	1,250,000.

The increase of deposits now is at the rate of $43,000 per month or half a million dollars per year. The total amount of deposits from the beginning is $8,382,339.16.

The organization of the bank is thus:

The Central office is at Washington. All moneys deposited at the branches are remitted to it under the direction of the Board of Trustees, and are invested in United States bonds and stocks *and in nothing else.* A finance committee of which Hon. Henry D. Cooke, of the firm of Jay Cooke & Co. is chairman, selects the government stock in which investments should be made, and the Board of Trustees sanctions it.

The Company owns now in U. S. six per cents, $806,000. In U. S. 5–20 bonds, $170,000. In real estate and other property, $30,000., while its ready cash at the branches and at the central office is usually not less than $130,000.

It pays 5 per cent per annum to its depositors, i. e. 1 2-3 per cent is paid three times per year, and which is in fact, interest at the rate of 5 per cent *compounded three times a year.*

It receives deposits of any amount, and repays always, *on demand.*

This bank is a grand stride in the right direction. But much remains to be attained. The Freedmen must win for themselves all the great agencies of civilization. Churches of the living God must be built on a thousand hill-tops of the beautiful South; railroads, cities, villages, school houses and pleasant homes must take the place of the wilderness. It is with the laboring millions of that sunny land to decide what shall be its future. No people ever became great except through industry, temperance and economy.

We hail with great joy the evidence which this Bank affords that our colored friends appreciate their situation, and we most earnestly hope that temperate habits, steady toil, daily earnings, constant deposits and wise investments, may mark their future temporal career.

THE FREE CHURCH OF SCOLTAND.

DEPUTY FROM THE AMERICAN MISSIONARY ASSOCIATION.

Mr. DAVID MACRAE addressed the Assembly on the work of the American Missionary Associa'n among the emancipated slaves in the Southern States of America. When travelling through the States, last year, two things had struck him in connection with that work—first, the existence of four millions of half-barbarous people in the heart of a Christian country, speaking the English language, and within the reach of all the evangelical means that could be brought to bear upon them; and secondly, that large masses were not only waiting to be educated, but actually crying out with passionate earnestness for the gospel. He had never heard of such a wide-spread and passionate desire

for the gospel as he had seen amongst those masses of colored people. In 1861 the Association he represented opened the first school in Virginia for freedmen flying from the Confederate into the Union lines. That one in 1863 had multiplied into 83 missionaries, and to-day that single association had 532 missionaries toiling nobly amongst those millions in the South—laboring in the day school, the night school, and the Sabbath school, They had drawn in 40,000 people, including a great number of old people, and annually expended about 300,000 dollars in carrying on this missionary work. Taking in other organizations, including the labors of the Presbyterian Churches, he found that there had been drawn within educational influences more than 200,000 of the black people, that there were 1500 missionaries working among them, and that about 40,000 adults were brought into these schools, and were being educated there. Mr. Macrae went on to state some interesting facts as representative of the intense desire on the part of the black people to obtain education, especially Bible instruction. He was glad to be able to mention that the United Presbyterian Students' Missionary Society had taken up the claims and cause of the freedmen, and were raising money to send out to the colored people of the South 10,000 copies of the Bible, and wherever they had gone they had met with a hearty response. He was certain that if the Free Church were to see its way to do something for these colored people, in the way of a donation through that society, the resolution would be endorsed by the whole of its congregations. Mr. Macrae next adverted to the question whether it was possible that the negro could ever attain a high degree of culture; and after alluding to the case of a black man who had risen to be Secretary of State for South Carolina, and a black girl who had graduated first student of her year at Oberlin College—taking in the white gentlemen students as well as others—he said that wherever he went he found the teachers were thoroughly satisfied that the black people were perfectly capable of reaching a high degree of Christian and intellectual culture. The American Missionary Association did not regard its work as purely missionary work. It aimed at making the colored people carry on the work for themselves; and accordingly they took the best scholars from the schools and sent them to the higher schools, in order to qualify them as teachers. In conclusion, he said, the work was so vast that, notwithstanding all the efforts of the American Missionary Association and other kindred associations, they had fewer than 2,000 teachers and missionaries, when the people among whom they labored demanded something like 20,000. He trusted the Free Church would do something practical for the Association in this great missionary work. (Applause.)

Mr. W. ARNOT moved a resolution reciprocating the kindly feelings expressed by the brethren from the other side of the Atlantic.

Mr. WELLS, Glasgow, seconded the motion, which was carried by acclamation.

The MODERATOR said:—I wish I had time to think more and to say more on the subject of Mr. Macrae's heart-stirring accounts. I feel that nothing has been said during the meeting of this Assembly more fitted to quicken our spiritual life and cherish our Christian zeal than the various pictures represented to us in these accounts. I am sure we are all without exception prepared to assure Mr. Macrae and his Association of our cordial co-operation both by sympathy, by prayer, and by such other help as we may see our way to furnish. Mr. Macrae's statements with reference to many points in the condition of the black population were full both of interest and instructions. Dear brethren, let me, in conclusion, say to all of you that you have all contributed this evening to gratify us exceedingly. I have seldom listened to a succession of addresses which so fully reward my attention, and so continuously interested my mind, as those which I have heard to-night. Let me, with all earnestness, convey to you, in the name of this Assembly, our feelings of thankfulness. We ask you, at the same time, to convey to your constituents our sense of obligation to them in having sent you to us, and our desire to respond to their Christian sympathy and their Christian request. It is our earnest prayer, brethren, that you and your churches and associations may prosper in every good work. (Loud Applause.)

A STRANGER'S VIEWS OF WILMINGTON.

We copy below a portion of an editorial correspondence of the *Christian Recorder*, published at Philadelphia, relative to our school at Wilmington.

WILMINGTON, N. C., Feb. 20.

In company with Revs. Carr, Seaton and Williams, we visited the "Williston School," Miss Laura V. Noble, of Western New York, Principal, assisted by a corps of young lady teachers. As the old gentleman said, we were "mightily pleased." This school is under the patronage of the

American Missionary Association. The number of the scholars is very large, yet we were told that many scores ceased to come when the requirement of ten cents a week was enforced. We have only words of praise to write in behalf of this school. From whatever standpoint we view it, it is a model; in singing, good; in recitation, better; in discipline, best of all. To see a handsome thing done in a most handsome way charms the soul, and we were charmed. We will long remember the Williston school. Yet have we only spoken in regard to the day school. In the evening nearly two hundred adults, mothers and fathers, meet to learn. . . .

In connection with this school is the Hathaway Department, where girls learn to sew. It is under the management of Miss E. A. Warner. The stitching and hemming which we saw looked very even, and we judge it was well done. . . .

Nowhere is the power of the ballot more visible than in this city. Full one-half the city honors and emoluments are in the hands of the colored people. Colored policemen in blue, with their baton in hand, are seen on one corner, and a white one on the other; so, also, are the aldermen of the city equally balanced. George M. Arnold, Esq., of army fame, and known to many of our readers, is one of the most active city officials.

From the Am. Freedman, for July.

DISCONTINUANCE.

The last number of this journal, published in April, contained the following announcement:

"The American Freedmen's Union Commission will cease to exist on the first of July next; not because the work of aiding in the education of the freedmen will then be finished, but because the existence of a national organization for this purpose will have ceased to be either necessary or expedient. The work which will remain to be done will be carried on by the old branches without change of name, or by local committees, as long as the friends of the cause shall spontaneously furnish the needed means. But no further systematic appeals will be made to the public through agents, for money. The churches will make the education of the freedmen part of their missionary work; but friends of the cause who prefer to operate outside of denominational lines will contribute to the associations, in Boston, New York and Philadelphia, either directly or through auxiliary associations which shall continue their existence. The work will go on until it is finished. He that put it into the hearts of the people to begin it, will not withhold his inspiration or support till it be completely accomplished."

The above announcement was based upon the following resolution, unanimously adopted at a duly called meeting of the Executive Committee, held on the 29th of March ult.:

"That the operations of this Commission be brought to a close at the end of this school year (July 1); that the books of the organization be retained in the hands of the corresponding secretary; that the accounts of the treasurer and corresponding secretary, when completed, be handed over to Mr. H. C. Dyke for audit; and that whatever funds may be left, after the payment of all debts of the Commission, be given to the continuing association of this city to aid in the prosecution of the freedmen's work next year."

It is our business now to state that the American Freedmen's Union Commission expired, as per limitation, on the 1st inst.; that its accounts are in process of settlement according to direction; that all its debts have been paid with the exception of a few, as yet, unascertained balances due to teachers; that $550 have been handed over to the New York Branch for the prosecution of the work next year; and that if subscriptions due be fully paid up, this sum will be considerably increased.

This will be the last number of this journal. The local associations continuing the work will find other mediums through which to communicate with the public.

OBITUARY.

Sec. Cravath, sending us the following notice of the death of one of our valued and useful teachers, says:

I send you herewith a notice of the death of Agnes L. Hill, who had been for two years a teacher under charge of the A. M. A. The notice is taken from the Jackson (Mich.) *Citizen*, and was written by the pastor of the church which supported her. All who know of Miss Hill's labors at Memphis will heartily endorse all that is said of her. This is the first death during this year, among the nearly two hundred persons employed in the Middle Department.

DIED.

At Bridport, Vt., July 14th, of quick consumption, AGNES L. HILL.

Miss Hill had been engaged for the past two years as a teacher among the

Freedmen at Memphis, in the employ of the First Congregational Church of this city. She was an enthusiastic and successful teacher, and devoted herself to the work of elevating the children of oppression, to whom she was sent, with an ardor that consumed her life. Her letters to her friends and employers here constantly spoke of her self-denying work as a joy and delight. Her whole heart was in it, and when, during the hot months a year ago, her fellow-teachers came North to seek relaxation, she declared she needed no rest, and refused to take any.

But the resolute young spirit was stronger than the frame in which it was set, and in May last, disease laid its hold upon her and compelled her to suspend her labors. She returned to her home under the shadows of the Green Mountains, there to tarry only a few weeks till she went to her home above. Her death was like her life, bright with hope, and full of confidence in her "precious Savior." "Jesus will send an angel for me," she said, and amid her sufferings, which were great at the last, she patiently waited his coming. "Faithful unto death," the "crown of life" is already hers. J. W. H.

JAMAICA.

Thirty-one years of Freedom—Colored Men educated and influential—Negroes do not "die out."

We copy from the "Friends' Review" the following paragraph from the letter of an intelligent Quaker gentleman in Jamaica.

Thou wilt no doubt be anxious to hear what thirty-one years of freedom have done for Jamaica. While we find people of African descent as ignorant and uncivilized as our lately emancipated slaves, yet there are many that have worked their way upwards into the most respectable professions, such as lawyers, doctors and merchants: and they fill two-thirds of the pulpits, and nearly all the "preceptors' chairs" in the island. Still higher we find them. Charles Jackson, Speaker of the late House of Assembly, now private gentleman, is colored. Alexander Heslop, the present Attorney-General is colored. Moncrief, who was once offered the situation of Chief Justice (the office next to the Governor of the island), but declined it, now member of the Legislative Council, is colored. Richard Hill, stipendiary magistrate, an eminent naturalist and eloquent writer—the most learned man on the island—is colored. The late Edward Jordon, parliamentary leader of the late House of Assembly and Custos of the parish of Kingston, was colored. From the following statistics, taken from the last census, thou wilt see that the black and colored largely preponderate over the white:

	Males.	Females.	Total.
Whites,	7,295	6,521	13,816
Colored,	38,226	42,848	81,074
Black,	167,277	179,097	346,374

Showing an increase of population over the previous census of 63,831. We heard it frequently predicted that the slaves of the Southern States, when left to care for themselves, would "die out." Certainly this has not been the case on this island.

REST.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife,
Fleeting to ocean,
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

—*Goethe.*

"HERE AM I, SEND ME."

We give below an extract from a young lady desiring to go South to teach the Freedmen. How can we resist such importunity? And yet how can we send all that apply unless our treasury is more abundantly replenished?

"I do hope and *pray* that you will *send* me. I cannot bear the thought of giving up the idea of going to the aid of those who sit in *heathen* darkness. Oh! send me if you can. *God knows* how willingly I would go without a salary had I other means of support. Answer as soon as possible, and may God bless all connected with the A. M. A. is the prayer of your sister in Christ."

Children's Department.

—:o:—

A FACTORY GIRL'S BENEVOLENCE.

This brief note tells a touching story of the toils of a factory girl for the soldiers, and of her dying gift for the Freedmen. Such Christians bless the earth, and find their reward in heaven.

I forward you by to-day's express, a small package of Testaments, together with a few second hand books from the Gilsum, N. C., Sabbath school. The Testaments were intrusted to our care by Miss Emily Haywood of Gilsum, from her death-bed, for the benefit of the Freedmen. She is reported to have been a very devoted Christian, full of faith and good works, *laboring in a factory during the war, for the purpose of sending help to the soldiers.*

"THE GOOD NEWS."

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think that I could keep the 'good news' to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!"—*Missionary Visitor.*

JAMES WILSON, THE BLIND BOY.

Much interest has been felt in the "Blind Champolleon," as we designated him in a late number of our Magazine. We are happy to give a letter from Mr. and Mrs. Newton, our teachers, containing further information concerning him.

DEAR CHILDREN—In the June number of the "American Missionary" we promised that if you would each send one dime to Rev. E. M. Cravath, Cincinnati, O., to buy James Wilson, the Blind Boy, a Testament or Bible with raised letters, so that he could read, we would tell you more about him. I have just learned from Cincinnati that forty dollars have been received for James; also, that there is a second-hand Testament, in raised letters, there for him. How James' heart will leap for joy when he gets my letter, just sent him, telling him the fact!

According to my promise, I will relate a few more facts of interest about him. James Wilson lives about one mile from the Ariel Academy (colored), where we taught school the past year, at Camp Nelson, Jessamine county, Ky.

GRATITUDE.

Well do we remember the dark, rainy night when, led by a kind little sister, he first came to our room to make us a a personal visit. How kind were the words with which he uttered his gratitude! He said he wished he could tell us all the feelings in his heart towards us, for he added that if all the prayers that he had offered for us were answered we would be blessed indeed.

FOND OF MUSIC.

He is passionately fond of music, and often came to our room to hear us sing and play on our melodeon, and while we sang such pieces as "The Angels in the Air," "Will the Angels come to me?" "Our home is there," his soul would seem to be filled with delight, and he would spring up and say, "This is too much for me; oh glory hallelujah."

A LETTER.

We here give you verbatim his parting words, written to us the morning we left (June 14th):

"Dear Friends—Listen while I express to you my most sincere thanks for the kindness through charity, that we are blessed with having good friends to instruct and guide, for fathers and mothers have given up their children, and many of them now lie asleep in the silent tomb for our liberties. From my youth up this has been remembered in my

mind. Brother Newton and wife, this is the morning of your departure, and I esteem you as the best friends that I have ever obtained in all my life, and you shall be long in my remembrance, in the name of Almighty God, who has been so kind, and I will simply say that I believe with all my heart that he has led, guided and protected you through the Lord."

Remember these lines were composed by a poor blind boy who had never been to school.

MORAL PHILOSOPHY; OR, THE SCIENCE OF OBLIGATION, BY JAMES H. FAIRCHILD, PRESIDENT OF OBERLIN COLLEGE.

This book, so long and so earnestly desired by the students and friends of Oberlin, is at length published. We hail it with joy as a most compact and yet lucid statement of an ethical system which is more rational in its theoretical basis, and in its application to practical morals, than any that has yet appeared. The volume is worthy of the closest attention of the student, and will unquestionably interest and benefit the general reader. It should have a wide circulation.

The origin of the book is thus succinctly stated in the preface:

"The system here presented is that which has grown up in this college during the past thirty years, under the hand of leading instructors here. It is not claimed as original in the fullest sense, because the theory, in its germ, has been presented by various authors, especially by President Edwards, in his treatise on 'The Nature of True Virtue,' and by his pupil and friend, Samuel Hopkins. Still less does the author of this volume claim originality for himself in reference to the more prominent features of the system. While he is responsible for some modifications of the views, for the form and order of presentation, and for the details of the treatise in general, he is happy to ascribe to the instructors of his youth, the friends and colleagues of later years, President Finney and Professor Morgan, the honor and responsibility of being the leaders here, in the development of the theory. Other associates have aided by their suggestions."

The friends of these venerable and loved instructors at Oberlin will appreciate the justice of this acknowledgment; and yet, after all the fitting deductions thus made, there will be found in the volume many new views, and a fresh and clear statement and arrangement of the whole, that will be ascribed to the author himself.

LETTER TO THE TREASURER.

I am glad to enclose herein, from A Friend, $35 for Am. Missionary Association, in its great and good work for the wronged and down trodden men, women and children, whom this proud "*free nation*" have degraded and brutalized so long and so mercilessly.

God has in a degree delivered them in spite of *great*, and shall I say, *good* men, who, blinded by pride and prejudice, would have kept these victims in the perpetual darkness of an earthly purgatory. But He has now placed them where our nation and our churches can, if they will, reach out the hand of relief for their deliverance from the chains of ignorance, and lift them to an inheritance of intelligence, of citizenship, and of christian brotherhood.

Shall we meet this crisis, and hear bye-and-bye, as we lie down and die, "well done, good and faithful servants, enter ye into the joy of your Lord?"

RECEIPTS

FOR JULY, 1869.

MAINE.

Athens. "A Friend,"	20 00
Bangor. "A Friend" $100, First Cong. Ch. *for a Teacher* $21.49., "A Friend" $20.	141 49
Bath. Chas. Russell $3., Eliza Bowker $2., J. Shaw $1.,	6 00
Belfast. Cong. Ch.	56 50
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Boothbay. Union Meeting $10.74., Second Cong. Ch. $4.40.	15 14
Brewer. Dea. John Holyoke $30., First Cong. Ch. $12.68 *for a Teacher*	32 68
Brewer Village. Cong. Ch. *for a Teacher*	10 41
East Sumner. Miss M. C. Sewall.	1 00
Gardiner. H. Scribner	2 57
Holden. L. R. Farrington *for a Teacher*	1 00
Litchfield. Cong. Ch	17 00
Litchfield Corners. Cong. Ch. bal. to const. MRS. DAVID SMITH L. M.	11 00
Monmouth. Cong. Ch.	16 00
North Edgecomb. "L.L." $5., "Nettie" $2.	7 00
Orland. Additional	2 00
Portland. Rev. F. Southworth	2 00
Riverside. Ladies Cent. Soc. $4.50, Elisha Lewis $1.	5 50
Rockport. "Friends"	6 21
Sandy Point. "Friends"	17 52
Searsport. Rev. S. Thurston $7., Eastern Parish $5.18	12 18
Sheepscot. Cong. Ch.	7 68
Skowhegan. Mrs. E. Gould $3., 4 Individuals $1. ea., Others $2.	8 00
Thomaston. "Friends" $22.94, Cong. Ch. addl. $12.75.	35 69
Waldoboro. "Friends"	4 75

Warren. "Friends" 8 30
Washington. Cong. Ch. 10 00
Wessonet. Union Coll. 19 00
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Yarmouth. Cong. Ch. *for a Teacher* and bal. to const. MRS. H. HUTCHINS, CHAS. W. MITCHELL and MRS. MARY H. BARBOUR L. M.'s. 74 35

NEW HAMPSHIRE.

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Claremont. Inf. Class Cong. S. S. 1 25
Exeter. Second Cong. Ch. to const. GEO. T. CONNER, MRS. C. E. K. DAVIS and MISS ABBY E. MCINTYRE, L.M's. 105 00
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Hinsdale. Cong. Ch. 18 45
Hopkinton. Cong. Ch. 10 00
Jaffrey. Cong. S. S. 11 00
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Webster. Cong. Ch. 21 10
Winchester. Cong. Ch. 34 63

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East Rutland. Cong. Ch. and S. S. 26 77
East Whitehall. Cong. Ch. 12 55
Fairhaven. Cong. Ch. $12.16, Dea. C. Reed $10., Y. M. C. Ass'n. $5. ..... 27 16
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Winooski. Cong. Ch. $23., "Little Anna's Offering" $2. ..... 25 00
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Centreville. Cong. Ch. 9 65
Charlemont. Edward Hawkes $5., Rev B. W. Pond $3., R. E. Field and L. Avery $2. ea., P. G. Rice $1.25, 17 Individuals $1.ea., Freddie Hawkes and Others $1.60, Others $1.15, ... 33 00
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Mattapoisett. Cong. Ch. 8 52
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Monson. Dea. A. W. Porter. 100 00
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North Wrentham. "A Friend" 1 00
Plainfield. Cong. Ch. $9., H. A, Atkins $5., 6 Individuals $1. ea., ... 25 00
Richmond. Mite Soc. 26 00
Rockport. North Ridge Evang. S. S. 7 00
Rutland. Cong. Ch. 25 00
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Salisbury. U. E. Ch. 16 40
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South Hanover. First Cong. Ch. 2 00
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Windsor Locks. ESTATE of Mrs. E. H. Bartlett (in part) by J. H. Hayden Ex. .. 1000 00
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Linklaen. Z. Randall 3 00
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Scott. Joseph Pickett 5 00
Silver Creek. Presb. Sab Sch. *for a Teacher* 50 00
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South Haven. T. Hoppin 5 00
Warren. Rev. J. Beebe..... 10 00

IOWA.

Farmington. Cong Ch..... 3 00
Glasgow. Mr. and Mrs. Truman Sheldon 1 00
Glenwood "A Friend"..... 5 00
Keokuk. Cong. Ch. 11 00
Quasqueton. Cong. Ch. 20 00
Vinton. D C. 50
Warren. Cong. Ch..... 3 00

WISCONSIN.

Columbus. Rev. T. E. H. 50
Lodi. J. H. Nihoff..... 1 00
Thompsonville. T. Sands 3 00

Sherburn. Mary A. Wilder 1 00
Lancaster. "A Friend" 10 00

ENGLAND.

Birmingham. Ladies' Negro Friend Soc. by Maria Cadbury £10. *for Mendi Mission* 65 00

Received at the Cincinnati Office,
E. M. Cravath, Treas.
($9055.06.)
For A. M. A.

INDIANA.

Washington. Presb Sab. Sch..... 6 60

GEORGIA.

Atlanta. Normal School $83., Freedmen *for Schools* $42.60, Carrie Gordon $25., Samuel Minor $10., Mr. Hunkin $1., ... 161 60
Cartersville. Freedmen *for Schools* 12 50
Marietta. Freedmen *for Schools*..... 21 25
Madison. Freedmen *for Schools*..... 17 75

ALABAMA.

Mobile. Bureau R. F. and A. L..... 527 00
Montgomery. Public School Fund $247., Freedmen *for Schools* $72., ... 319 00
Marion Public School Fund 330 00
Selma. Public School Fund..... 200 00
Talladega. Bureau R. F. and A. L. $857 61, Public School Fund $500., Freedmen *for Schools* $20 , ...1377 61

For A. M. A. & W. F. A. C.

OHIO.

Aurora. Cong. Ch. 9 50
Brecksville. Mrs. Clark 3 0
Bucyrus. Private Coll..... 20 9
Beardstown. Three Individuals $1. ea., Others $2. ..... 5 (
Cincinnati. Joseph Kinney $30., Wm. Resor and Co $30., Wm. C Gray $2., 62
Cleveland. ——— 10
Cleveland Heights. J. B. White. 5
Crestline. Private Coll. 5
Dayton. Rev. S. M. Hippard, E. Bimm, A. Gebhardt $5. ea., A. Kuhuns, F. Gebhart, J. Gebhart, J. R. Gebhart $2. ea., 14 Individuals $1. ea., Others $11.16, Lutheran Ch. W. R. Eckhart $8. ..... 56 16
Dover. ——— 13 00
Granville. Dr. W. W. Bancroft $100., Cong. Ch. $68 05., Cong. Sab. Sch. $10., 178 05
Homer. Private Coll. 16 00
Hudson. E. Thompson 5 00
Ironton. Emma Campbell 90 00
Johnston. In part..... 13 30
Lebanon A. Holbrook 5 00
Lexington. In part 8 60
Mecca. Cong. Ch. (in part) $15., F. Bapt. Ch. $2.50 ..... 17 50
Mallet Creek. R Gardner and E. A. Branch $5 ea., A. C. Bowen $4.38, L. B. Brentnall $3., S. S. Bonney $2.34, T. Pierce $2 , A. Depew $1., Others $1.50 .. 24 22
Mantua. Cong. Ch. 4 65
Martinsburg. Cong. Ch. (in part) $28.30, O. S. Presb. Ch. $13., Bapt. Ch. $4.50,.... 40 80
Miami Chapel. U. B. Ch., Rev. J. Kemp, Wm. Clement and J. Rider $5. ea., J. Ridgley, $3 , Ann Kemp $2.50, H. Wagner $1 ..... 21 50
New Richland. John Johnson..... 4 00
Oberlin. Rev. J. H. Fairchild $10., J. Penfield, O. M. Brown and Rev. Wm Ingersoll $5. ea., P. Weed and H. E. Chapman $2. ea..... 29 00
Saint Louisville. Private Coll..... 3 50
South Salem. S. J. Parrett and S. Coyner $5. ea., Mrs. M. Scott $1., Mrs. M. M. 50c 11 50
Utica. Howell Phillips $5., J. Sperry $2. 7 00
West Salem. Four Individuals $1. ea..... 4 00
Wakeman. Cong. Ch. *for a Teacher* 141 64

INDIANA.

Beech Grove. Sab. Sch. Missionary Meeting $50., Isaac Roberts, Isaac Williams, James Baker, Abel Doan, Sarah Green and Jessie Willets $5. ea., D. W. B. $2., 15 Individuals $1. ea., Others $5., ... 102 00
Dayton. Citizens..... 3

Deming and Westville. In part 12 00
Fort Wayne. M. G. Humphreys..... 120 00
Kendallsville. Union Meeting (in part)... 16 00
Layfayette Citizens 14 00
Mishawaka. H. P. Miles $5., Others $14.. 19 00
Noblesville. J. R Gray, W. Jameson, F. A. Hawkins and J. W. Stanton $5. ea., W. S. Campbell $2., Cash $1..... 23 00
Pleasant Grove. Christian Ch. M. Schoonover, J. F. Farquy and L. F. Morehouse $5. ea., B. Crist and J. Q. Ryan, $2. ea., 5 Individuals $1. ea., Others $3.50, Bapt. Ch. $5. ..... 32 50
Rushville. ——— 28 00
South Bend. John H. Reedy and S. H. Allen $5 ea., Mrs. J. M. Bacon and Mrs. Hendricks $2. ea., 10 Individuals $1. ea., Others $19. ..... 43 00
Terre Haute. Cong. Ch. (addl.) 8 45
Westville and Door Village. ——— 10 00

MICHIGAN.

Ann Arbor. E. C. Almendinger 90 00
Clinton. F. Bostwick $5., Others $1.50..... 6 50
Grand Blanc. G. R. Parker..... 4 00
Hudson. Cong. Ch. $29 40, Robert Barkway, Wilson Day and P. Beasom $5. ea., 44 40
Jackson. By J. W. H. $135, James Swift $15., ———$1. ..... 151 00
Lodi. Cong. Ch..... 55 00
Monroe. James Armitage $20., Others $6. 26 00
Tecumseh ——— 31 00

KENTUCKY.

Camp Nelson. Freedmen *for Schools* 266 35
Lexington. Freedmen *for Schools* $59.20, Bureau R. F. and A. L. $55., ... 114 20
Lexington County. School Fund 300 00
Louisville. Freedmen *for Schools* $82.55, Bureau R. F. and A. L $55., A. H. Robbins $30..... 167 55

ALABAMA.

Athens. Public School Fund $311.20. Freedmen for Schools $37 10 ..... 348 30

TENNESSEE.

Memphis. Public School Fund 2484 00
Nashville. Freedmen *for Schools* $407.23, Young Peoples' Miss. Soc. $3..... 410 23

GREAT BRITAIN.

——— English Friends by Wm. Allen.. 327 60

———. Received *for Blind Boy.* "Friends" South Dryden, N. Y. $2., Children of S. S., Fort Howard, Wis. $4., S. C. Schoonmaker's S. S. Class, Walden, N. Y. $1., Sab. Sch. Scholars, Elmyra, N. Y. $1., Others $1.55,..... 9 55

Received at the Chicago Office,
($3,162.69.)

ILLINOIS.

Aurora. First Cong. S. S. 49 19
Chicago. Nathaniel Norton $100., Leavitt St. Cong. Ch. $6., First Cong. Ch. (addl.) $1. 107 00
Geneva. Cong. Ch..... 58 10
Granville. Cong. Ch. (addl.)..... 71 56
Greenville. First Cong. Ch. 1 75
La Harpe. Cong. Ch. (in part) $12.20. First M. E. Ch. (in part) $2.75..... 14 95
Lawn Ridge. Cong. Ch. 11 85
Lamoille. Cong. Ch. (addl.) 10 00
Moline. Cong. Ch. (addl.) 46 00
Oglesby. Joseph Jones $50., T. T. Bent $5. 55 00
Ottawa. First Cong. Ch..... 51 00
Peoria. Cong. Ch. (addl.) $15., Others $25. 40 00
Pecatonica. Cong. Ch. (addl) 10 00
Pittsfield. Rev. Wm. Carter..... 5 00
Providence. Cong. Ch. (addl.)..... 9 75
Roseville. Cong. Ch. $14., and Sab. Sch. $11.60..... 25 60
Shirland. Cong. Ch. (addl.) 6 00
Stirling. Cong. Ch. (in part) $104., Other Friends $5.50, ... 109 50
Summer Hill. Cong. Ch. 4 00
Wataga. Mrs. Lucy G. Holyoke..... 5 00
Woodstock. Cong. Ch. (in part) $5.75, Other Friends $5. ..... 10 75

IOWA.

Cincinnati. Cong. Ch. 5 00
Council Bluff. Cong. Ch. $30., N. P. Dodge, S. F. Folsom, A. K. Lucas, and W. B. Strong $5. ea., Others $1. ..... 51 00
Fairfax. Cong. Ch. (addl.)..... 5 00
Glenwood. Cong. Ch. in part, (Rev. Mr. Cooley and C. B. Atkins $5. ea.) 34 00
Pacific City. Cong. Ch. (Rev. M. Platt, McWade and Barnes $5. ea.) 18 00
Tabor. Special Coll. (G. B. Gaston and J. West $5. ea.)..... 86 85

KANSAS.

Wabaunsee. First Cong. Ch. 10 50

MICHIGAN.

Cedar Springs. "Friends" 1 00
Galesburg. "Friends" 11 50
Marshall. D. H. Miller 10 00

MINNESOTA.

Faribault. Cong. Ch. 51 20
Northfield. Cong. Ch..... 15 00
Rochester. Cong. S. S. 10 56

MISSISSIPPI.

Columbus. Dr. P. $10., J. E. Greenleaf $1.50, Coll. in School $5.25, ... 16 75
Vicksburg. Bureau R. F. and A. L. $1040. Freedmen *for Schools* $284.73 .....1324 73

MISSOURI.

Hannibal. First Cong. Ch..... 25 00
Warrensburg. Rev. M. H. S. 50

NEBRASKA.

Fontenelle. Cong. Ch. in part (Rev. A. P. Smith and S. H. Jones, $5. ea.) 22 00
Lincoln. Gov. Butler $10., Rev. J. M. Young, A. J. Cropsy and S. McConigo $5. ea., Others $26.50..... 51 50

WISCONSIN.

Appleton. Cong. Ch. 11 75
Bangor. Welsh C. M. Ch. 12 25
Beloit. First Cong. Ch. in part $32., Second Cong. Ch. in part $12..... 44 00
Bethel. Welsh C. M. Ch. 12 67
Caersolen. Welsh C. M. Ch..... 10 00
Caledonia. Welsh C. M. Ch..... 8 43
Cataract. Welsh C. M. Ch. 10 00
Emerald Grove. Cong. Ch. (addl.) 25 50
Fall River. Bap. and Cong. Ch..... 19 90
Fish Creek. Welsh C. M. Ch..... 5 25
Fulton. Cong. Ch. (addl.) 33 00
Lake Emily. Welsh C. M. Ch..... 30 24
Milwaukee. Spring St. Cong. Ch. (addl.) 45 00
Rosendale. Cong. Ch. (addl.) 5 00
Salem. Welsh C. M. Ch. 5 00
Shopierre. Cong. Ch. (in part) 56 50
Somers. Presb. Ch. (addl.) 23 00
Shullsburg. Mrs. D. 25
Whitewater. Cong. Ch. 16 01

ARKANSAS.

———. Freedmen for Schools 86 85
Helena. Public School Fund 100 00
Pine Bluff. Public School Fund 200 00

Total.....$26,832.62

W. E. WHITING,
Asst. Treas.